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# The Bloomfield Record.

Devoted to the Interests of Bloomfield, the Oranges, Glen Ridge, Montclair, and the various Suburban Districts of Essex County.

VOL. XVII. NEW YORK: NO. 20.

BLOOMFIELD, N. J. FRIDAY JULY 2, 1897.

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## CHRISTIANIZING PROPERTY.

This means Socializing Property, and neither in the letter nor the spirit of Christ's teachings can we find anything that makes the slightest exception to this statement. The property of saints must become an element in the Communion of Saints. The question as to how this is to be done is one that challenges every thoughtful mind that has progressed far enough in social knowledge to see the desirability, or rather the social necessity, of this. The great work of Christianity, the work of uniting humanity, is inseparably bound up in the problems of property. Property must be Christianized, or else it will keep its owners and those who sin for the lack of it, out of the Kingdom of Heaven. Private property is an institution of our unchristian civilization which puts barriers between man and man, sets every man against his neighbor as an aggressor to get from, and a defender to keep from, others all that is possible. Private property is the great bulwark of selfishness, inspiring and nursing it, antislavery in all its tendencies and influences, helps to make human brotherhood the empty name of a farce, cultivates the deepest and darkest passions of the human soul and provokes the blackest crimes known to the human heart. The institution of private property has smeared the pages of political and industrial history with human blood. And this institution, with its record blacker than all the atrocities of slavery, which was but a part of it, and with its power to dwarf and crush out human life greater than the power of armies which have been its tools, this institution must be rejected, and supplanted by the nobler, better, diviner institution of common property. As surely as men shall walk in the way of life which leads to human brotherhood, the fences between mine and thine shall be broken down, and the things of life shall be brought together for society, as such, to own, use and operate.

And this will be done spontaneously, not by law nor by force of any kind, but as a glad outpouring of love dictated by the indwelling spirit of God. For the successful socialization of property depends on the attainment of social incarnation. Communism without the Kingdom of God is more dangerous than Anarchy. Union and association only enhance danger if any attempt is made to keep at the same time selfishness, hatred or any other social explosive. Without the Kingdom of Love men are safe in proportion as they are isolated. As that kingdom comes they enter into fellowship. The prophecy of that Kingdom established is that we shall all be one. But we shall never be united in Christ while private property divides us. Such union, however, is coming, and every obstacle in its way will be upturned. The Kingdom of Heaven is coming on earth. The Social Incarnation is humanity's goal, and a goal that shall be reached. Otherwise the very word, "gospel," is a meaningless mockery and farce. But instead of being an unattainable, utopian, impractical ideal, it is the most reasonable, practical and workable condition and manner of human life ever thought of.

The method, then, is plain. As men accept the Law of Love to be the rule for all their lives, business, property and labor, they will rise above the mercenary, materialistic mammonism of things in which nearly all live to-day; and will "seek those things which are above, where Christ is." Thus seeking first the kingdom of God and his righteousness, all these things shall be added unto them. Such men and women will have no other possible use for property than to have it contribute to the good of all who need. And so in a perfectly natural way property will become socialized. The social incarnation which suffers with Christ to remove human wrong, and whose great soul-passion is for human salvation, will not withhold its corruptible things from any human need.—Rev. Ralph Albertson.

Freeman O. Willy, of Hawthorne Street Orange, the author of "Whither are we Drifting as a Nation" and several other works of bimetallic-sociological character will in a few days give to the public an other volume treating upon the currency question and its relation to labor and capital. Mr. Willey's writings were used as text books by Mr. Bryan and other advocates of an increased currency during last fall's campaign. His way of putting things is concise. His data is always reliable. No doubt but that his new work will reach thousands of readers.

We have decided to postpone for a season the getting out of a bicycle special edition. Advertisers, even of bicycles, begin to complain, as do other merchants, that "trade is rotten."

## COMMUTERS INDIGNANT.

A Barb Wire Fence Shuts them Off  
From the Station.

THE RECORD has been requested to inspect and "write up" a certain wonderful fence in Glen Ridge, the construction of which, by spasms and spurts, has been going on the past six weeks, exciting alternately curiosity and indifference, and latterly the derision and indignation of commuters and residents in the vicinity of the Glen Ridge station on the Erie branch.

Yesterday I visited and inspected this offensive and defensive concoction, which has been so much "cussed and discussed," and which recently almost led to something more serious than caustic exchange of compliments between prominent Ridgewood avenue commuters and the individual who stands sponsor for it. He insists that it is "a beautiful fence" and if anybody differs with him on that point, and ventures to say that the public object to it, he gets mad and rips out his opinion of the public in unprintable language.

The fence is built of tall cedar posts,

"young telegraph poles" firmly planted and looming up hideously along the slope fronting the railroad station, stretching from the intersection of Forest avenue with Benson street continuously down to the junction of Wildwood terrace with Benson street at the end of the cut. There is a jog or offset from a straight course in the line of these posts. Those extending from the corner of Wildwood terrace westward are apparently located on or very near the line of a small patch of land that had lain common since the building of the railroad, more than twenty years since. Now this little patch or triangle is claimed as private property, as well as all of Benson street above Wildwood terrace and below the railroad at Forest avenue. When the work of setting posts with the view of making private use of this ground was brought to the attention of the Borough authorities they ordered the party doing it to stop setting posts anywhere across Benson street, where stakes had been driven. This interdiction from the Borough Council for a time put a stop to the scheme and the commuters who reside on Ridgewood and Forest avenues were still able to reach the station conveniently by walking along the edge of the cut. Then, to prevent this, travel in that direction was cut off or made dangerous by setting posts along the edge of the cut and stringing barbed wire upon them.

The same obnoxious, bristling, ferocious, diabolical and murderous material has been stretched from bottom to top on a short line of posts running from the railroad culvert along the sidewalk of Wildwood terrace to the corner of Benson street, where the Borough authorities stopped the setting of posts a month ago. This section of the fence, in fact the whole contrivance, is intended to annoy and bulldoze the public, and especially to insult the Borough Council of Glen Ridge. They have been again appealed to, but do not appear to be worried. On the contrary, they seem to be pleased with the "private improvements" being made about the station. One Councilman asked his indignant visitor if any rustic settees or statuary had been placed in "Collingwood's park." "Give Wilde and his client a fair opportunity to complete all their improvements, don't discourage them," he said.

That may be good politics and sharp business advice, but it doesn't satisfy those men, and women, too, who are praying for the Glen Ridge "road gang" to make its appearance and tear out every post and wire that encroaches upon or obstructs the public ownership and use of the highway at this point.

The authorities have assured impatient citizens that every right of the public to the free and unmolested use of Benson street in front of Collingwood's line shall be maintained.

THE RECORD, it is needless to say, will support the people and the authorities in this matter. Next week will appear an article covering the whole question involved, entitled:

## BULLDOZING THE PUBLIC WITH BARB WIRE.

The True Inwardness of It, From  
Start to Finish.

The appeal to women to cease wearing the feathers of wild birds as ornaments, which has been made by the Audubon Society of New Jersey, ought to be regarded. The birds have enemies enough without being slaughtered to minister to a barbarous fashion, which humane and merciful women would not encourage if they knew what cruelty it involves.—Newark News.

Fashion, even in those whose hearts are most susceptible to the wrong of injustice, is often a base tyrant. It seeks its own and with ruthless hand takes the life of the most beautiful of God's creatures.

## DOCTORING A SICK NATION.

A Barb Wire Fence Shuts them Off  
From the Station.

Mr. Bryan proposes to cheapen money and increase its quantity by cutting every dollar in two, and calling each piece a dollar, thus doubling the volume. But Mr. Debs outdoes the Nebraskan.

He proposes in his new Commonwealth to do with

out money, substituting therefor universal co-operative credit.—*Phila. Record*.

Like a great many others, sick and weak

from depleted blood and lack of nourishment,

Mr. Debs is for throwing both the

gold-physic and the silver-physic to the dogs.

Even the prohibitionists are swinging

into alignment with the Debs column:

Eugene V. Debs the other day in Chicago is reported to have said that free silver is a dead issue. It is going to be crowded out by Socialism. "The free silver movement has spent its fury," he said. "It will never again be so important as an issue. The Socialistic movement represented by the social democracy of America will cut into the free-silver ranks and leave that party practically powerless for the future."

The principle of free silver is along the lines of Socialism. At the next campaign Socialism will be a great issue before the people. It is more advanced in the line of progress, and the silver people will find their cause merged in this.—*N. Y. Voice*.

Who shall decide when doctors disagree,

and even the "patent medicine" men and water-curists are "taking to the woods?"

Eugene V. Debs believes that the free silver coinage issue is a dead issue for the reason that the people of the United States are prepared to go much further and faster in the direction of Socialism. Ex-Governor Jones of Iowa, arrives at a like conclusion for very different reasons. He says:

"For one, I do not believe it possible to succeed upon a platform that demands the unqualified free coinage of silver at the ratio of 16 to 1 with gold. We have fought that battle, and it is lost. We can never fight it over under circumstances more favorable to ourselves. If we hope to succeed, we must abandon this extreme demand."

It would be interesting to know just now the opinion of William J. Bryan, not upon the silver question, but upon the political significance of the Social Democracy movement started by Mr. Debs.

Is Mr. Bryan for or against Social Democracy?

If he is for that and for the referendum he is a giant among pygmies in American politics. I have all along believed him to be a man with political and moral stamina and WILL POWER requisite to save this republic from destruction.

Next in interest is the dictum of Thomas E. Watson, the middle-of-the-road Populist, who in his paper of June 25th says that Mr. Bryan would have been elected President if he had had Mr. Watson instead of Mr. Sewall for a running mate. Mr. Watson says:

Mr. Bryan, by his middle course seeks to bring together all the disunited elements of reform. Had he been slightly less afraid of looking at the stirrups by the help of which he is trying to get into the saddle, the reins to-day would have been in his hands and not in McKinley's.

We do not share the belief that the elements of reform are losing force. Their organizations have lost force, but the feeling is all there; the conviction is all there; the desire to do is all there, awaiting the hour and the man. Mr. Bryan may very possibly be the man.

McKinley's administration is not specifying the results. How could it?

If the proceedings of any Congress could inflame a people, if the insolence of Congress could inflame a people; if the favoritism of courts couldadden a people; if the power of corporations could terrify a people; if the exactions of those in power, and the consequent grid of Special Privileges, could ever rouse the unprivileged to revolt;—the powers that be may feel loath to admit, for all these conditions are initiating agents. McKinley, day by day, and the storm will break over his party in 1898—sweeping him out in 1899.

And we believe, if that Mr. Bryan can see the situation as it is—see that